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To whom it may concern

I am a dentist by profession, having graduated from the University of Western Ontario school of dentistry in 1973 and have actively practiced in my chosen field for the past 10 years. Currently I have an active family practice in a small city in central British Columbia.

When I graduated from dental school I was technically prepared with all of the basic understanding and skills required to become a successful practitioner of dentistry. I was however, very unprepared for the difficulty I was to encounter in learning how to deal with the emotional, physiologic and psychological intensity and stress associated with the treatment of my patients from day to day.

After working in my field for several years, I began more and more to be aware of the emotional trauma and disturbances which my patients were experiencing during their dental visits and of the toll it was taking in my own level of wellbeing and health, to be continually exposed to their fears and anxieties. So I began to search out other dentists and professionals who were having similar experiences to myself.

What I discovered in those early years was that most dentists and health care professionals were for the

most part either unaware of this draining emotional aspect of the practitioner-patient relationship or had the feeling that this was just something one had to put up with, no matter how it was affecting their own state of physical, mental and emotional wellbeing let alone those of their patients.

- From late 1976 I began to attend courses in practice management and behavioral science to learn more about the inner workings of the mind and emotions and how to incorporate what I learned into my daily work. During the years until 1979, I attended many different such workshops and continuing education courses only to become more and more frustrated with the whole question, as everyone I met seemed to be groping in the dark as much as I, as to attaining any viable and workable understanding and hence solution to the problems of pain fear and anxiety which, I began to realize, were so widespread in Canadian society, and were only being blown up and exaggerated in my particular profession due to the inherent potential for pain and fear in the dental ^{experience} profession. All those years of searching had left me with a pretty good understanding of what the problems were along with at least a partial understanding of why dentists as a group have had the highest record for suicide of any of the professionals in our society. My dilemma was that as yet I had found very little in the way of solutions to my and my patients' difficulties.

In late 1979 I became acquainted with the writings of Bhagwan Shree Rajneesh, philosopher and spiritual advisor living in India and at that time I remember being profoundly affected by the intelligence, humour and depth of understanding of the human psyche, that was revealed in his writings and teachings and of the tremendous range of his experience and knowledge of areas that I had only begun to find glimpses into in my years of searching and discovery. Most remarkable of all, here was a man who was actively teaching all who were interested enough to come to him, how to incorporate his verbal teachings into their daily lives and work.

I became more interested in the teachings of Bhagwan and began in 1980 to experiment with incorporating his techniques of relaxation into my daily practice as I became more aware in observing the fluctuating emotional balances of my patients and began to direct them in the autohypnotic techniques I had read about and with a great deal of success in relieving the stress and anxieties behind the emotional disturbances my patients were experiencing. At the same time we began to have weekly staff meetings to discuss further incorporation of these techniques into our own daily lives and those of our patients and daily work environment.

I decided in early 1981 to travel to India to have a direct experience of the man and to attend

a workshop in dehypnosis given by one of the people associated with him.

My stay there so completely changed my conceptions of human nature, the psyche and the emotional makeup of man that I returned to Canada a very much more humble, grateful and peaceful being than I had been 2 months before.

On returning to Canada I resumed my work and since that time I have continued to enjoy the practice of dentistry but with a much deeper level of care sensitivity and understanding than I would ever have thought possible; a feeling that is shared knowingly and unknowingly by my staff and the patient who come to me for their dental care.

It was with great joy that I received word that Bhagwan was to visit America and that I might once again have the opportunity to be in his presence. Since then I have visited Rajneeshpuram several times, at the first and second annual world celebration and during the December and March events to sit in silence with Bhagwan as have all the students and disciples of great teachers in the past sit in silent prayer and communion with their teachers; learning of the inner calm and peace which radiates from the very being of the Master. I have also had the opportunity on these occasions to share in the love and freedom of the incredible experimental

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community which has grown up around him and which is a direct expression of the love and insight which this man shares with the world.

I strongly urge anyone involved in the decision making process of Bhagwan's application, who has any belief in the principles of freedom, equality, and the love of mankind ~~and~~ to encourage them to accept Bhagwan with open arms into this great and beautiful country of America.

Sincerely

Swami Anutosh Giten